

# The Burlington Free Press.

NOT THE GLORY OF CÆSAR; BUT THE WELFARE OF ROME.

BY H. R. STACY.

FRIDAY, MAY 13, 1836.

VOL. IX--No. 611.

From the New-York American.

A woman's hand traced the following lines, which only woman's true and fond heart could have inspired. We hope we may receive other such gems.

## THE WIFE'S PRAYER.

The young wife kneeling to her God,  
Seems brighter far in this lone room  
Than when her halls of mirth she trod,  
Mid Fashion's throng a worship'd queen!

Gaze on—the love that fills her heart  
New charms both lent to cheek and brow—  
Gaze on—but hush! the pure lips part,  
And thus her husband's pleading now:

"Hear me, thou who mark'st each feeling,  
For the fever's ebb I plead—  
Mid the sacred altar kneeling,  
For a being loved I pray!"

He is dearer than the mother,  
Who hath been my life's fond guide—  
He is "dearer than a brother,"  
I thought a brother's still my pride.

Oh ere summer's bloom had perished,  
For the first time on the husband's cheek,  
Now thy choicest blessings shed!

In all "peril and temptation,"  
Guard him with thy holy might;  
Thou who hast power and station,  
Keep a noble spirit bright.

Bless him, Father! he is starting  
Fondly for the goal of love;  
Oh! may every year departing  
Add fresh laurels to his brow!

Grant him, Father! his inspiration,  
Wisdom's chosen vessel;  
He is pledged unto a nation,  
Let him in her councils shine.

Be his guide; and for earth's sorrow—  
For the light, the cloud, the thorn,  
So prepare him, that each morn  
On a fearless heart may dawn.

Father! if the love I bear him,  
Lend him path a brighter ray—  
If that love may e'er spare him,  
Aid me still to cheer his way.

Should his manhood's prime be shaded,  
Should his heart be e'er depressed,  
Let me prove, when joys are faded,  
Thy spring and forest rose.

From the Vermont Chronicle.

## LITERARY CONVENTION.

At a Convention of teachers and other gentlemen, interested in the subject of Education, held at Hinesburgh, January 13th and 14th, 1836; the following resolutions were introduced by the Rev. John Wheeler, D. D. President of the University of Vermont, and unanimously adopted, viz:

1. That, in the opinion of this Convention, it is expedient that a State Convention be called, to consider the subject of Education in Vermont; to meet at — on the day of —

Resolved, That a Committee of ten be appointed, to call said Convention, at such place and place as they may judge most expedient; to arrange the business—to suggest topics for discussion—to appoint and secure suitable persons to write on particular subjects, &c.

The following gentlemen were appointed in accordance with the foregoing resolutions: viz:

Rev. JOSHUA BATES, President of Middlebury College.

Rev. JOHN WHEELER, President of the University of Vermont.

Mr. E. C. TRACY, editor of the Vermont Chronicle.

Hon. JOHN SMITH, of St. Albans.

Hon. JACOB COLLAMER, of Royalton.

Rev. HANLEY PROCTOR, of Rutland.

Hon. SAMUEL PRENTISS, of Montpelier.

Rev. CHARLES WALKER, of Brattleboro.

Rev. JOSEPH D. FARNSWORTH, of Chateaufort.

Hon. ISAAC F. REDFIELD, of Derby.

By appointment and agreeably to previous notice, a part of the gentlemen, constituting the Convention, met at the house of the Chairman, in Middlebury, February 24th; and, after careful deliberation, adjourned, to afford opportunity for correspondence with the absent members of the Convention, and other gentlemen interested in the subject. Agreeably to adjournment the Convention met at Vergennes, April 25; and made the following arrangements with reference to the proposed GENERAL CONVENTION:

1. That it be held at Montpelier; and organized on Tuesday, the 23d day of August, 1836, at 2 o'clock, P. M.

2. That all persons permanently engaged in the business of teaching—all gentlemen of liberal education—all ministers of the gospel and other professional gentlemen, together with all other gentlemen in the State, who feel an interest in the subject of education, be invited to attend said Convention, as members, and take part in its deliberations and discussions.

3. That the following subjects be proposed for discussion—to be severally introduced by a written Address, or Lecture, or Dissertation, or Report, with resolutions submitted.

1. The reciprocal influence of moral and intellectual education.

2. A comparative view of the provision, made by law, in this and other States, for the encouragement of learning; or the history of legislation in this country, on the subject of education, with suggestions for improvement.

3. The importance of increasing the number of liberally educated men in this community, in order to elevate the standard of common education.

4. The influence of education on the

character and stability of civil institutions; and the direction and modification, which it gives to political relations.

5. The bearing of the cultivation of the sciences, on the improvement and perfection of the arts.

6. The relation of the clergy to education—particularly, to that furnished in common schools.

7. Importance of Text-Book instruction, compared with that given in the form of lectures.

8. Influence, on the moral and intellectual character of children and youth, exerted by appeals to the principle of emulation.

9. The comparative importance of the mathematics and the languages in a course of liberal education, with the best methods of teaching them.

10. Can a Department for Manual labor be beneficially connected with literary institutions?

11. Physical Education.

12. Female Education.

13. The distinctive character and object of Academies, with an inquiry, into the proper number for this State; and remarks on the subject of their endowment.

14. School Statistics.

15. The qualifications of teachers, and the best mode of securing a competent number of well qualified teachers of common schools, to meet the exigencies of the State.

16. The evils existing in our common schools; and the appropriate remedies.

17. The public schools of Prussia, compared with other systems; and an inquiry, whether that system may not be so modified, as to be adapted to the condition of society in this country.

18. To what extent and in what manner should religious instruction be given in common schools.

19. Inquiry concerning the appropriate branches, to be taught in common schools, with an examination of Text Books; especially for reading.

20. The influence of employing visible illustrations, in imparting instruction to children.

21. Can Music be successfully and usefully taught in common schools?

22. School Houses;—their construction and location, with reference to the convenience of teachers, and the health and improvement of scholars.

23. What method can be adopted to induce children more generally, and punctually to attend public schools; and to secure to every child in the community such an education as commends with the character of our civil institutions?

24. The best mode of governing children, at school.

25. The best method of exciting the interest of children in their studies; and securing their attention to appropriate instruction.

26. Is it expedient to encourage Lyceums.

27. Is it expedient to procure, annually, the delivery of a short course of Lectures, on the art of teaching, at some convenient time and place, for the benefit of common school instructors?

28. Is it proper to encourage itinerant lecturers?

On several of these subjects, the Committee have engaged particular gentlemen to write. They have made a similar request of others, from whom they have not yet received an answer; and they intend to consult others still; so as to secure, at least, one short written discourse, on each of the most important topics of discussion. Encouragement, and in most instances strong assurances, are given, of making preparation on topics, Nos. 3, 6, 7, 9, 10, 12, 13, 14, 15, 19, 20, 21, 22 and 23.

The Committee of arrangements take method of suggesting to the gentlemen, who have engaged to write, and those who may be disposed to write, (in fixing the titles of their Lectures or Dissertations) the propriety of changing the language, here used, so as to meet their own views and manner of treating their respective subjects. They likewise request each gentleman, who writes, if the nature of his subject will permit, to close his discourse with a resolution or series of resolutions, for the discussion and adoption of the Convention.

For the Committee,  
JOSHUA BATES, Chairman.

LYING TO CURE LYING.

"Oh, how I am vexed with Horace!" said Mrs. Benson to a friend one day. "He is become a dreadfully bad boy. He tells so many falsehoods that there is no getting along with him. I never heard of any thing like it. What can be done with him?"

Horace was present. "He will lie to me and Mary too," she continued, "as fast as he can speak. Oh, that somebody could tell me what to do with him!"

"I will tell you what to do with him," said the friend. "Send him to Westminster. You have heard of LYING SAM. I dare say?" "No, never, said Mrs. Benson. Why, what about him?" "Oh, nothing, except that he is a great liar; the greatest in all the country; and such a trouble had he become to the community some time ago, that they shut him up in a large building and kept him confined there constantly." (Horace was all attention.) "Now if Horace is such a boy as you represent, I advise you to send him to Westminster, and have him shut up with Lying Sam. You need not fear that he will starve. He will be so well fed as Sam is. The only trouble will be that he must stay there. Nobody will let him out; at least until he is rid of his propensity to lying."

"He shall go there at once," said Mrs. Benson. "I will write to Lying Sam, and get him admitted." "You must not write to Sam," said her friend, "but to Mr. Johnson, who has the oversight of him. Mr. Johnson will probably receive him. It shall be done immediately," said Mrs. Benson.

During the whole conversation, Mrs.

Benson's friend preserved the utmost gravity, and appeared to be in earnest; and had not been for the affected countenance of Mrs. Benson. Horace would have been deceived. But he saw at length, pretty plainly, that the whole was a farce; and instead of doing him any good, it only had such an effect? The whole was a falsehood invented for the occasion. It was a concerted lie to cure a habit of lying, in a child who was a liar.

There was no such person as Lying Sam, either in Westminster, or any where else; and Horace knew it, before all was over. And the effect upon him, as I have said before, was most obviously to harden him.

And what adds to the singularity of the case, this very friend who planned the farce, and was a principal actor in it, is forever finding fault with parents and teachers about the management of their children; saying that we teach them all manner of evil conduct, in word and deed, and then charge it on the natures which God has given them. In short, he is always talking, but seldom doing. He is always telling what may be done by others, while his own practice is little, if at all, better than that of those whom he most loudly condemns.

Not a few of my readers may by this time, begin to smile, supposing that I too, have been lying to cure lying, in the relation of such a story. But not so. What I have related passed under my own observation, not two months ago; and is substantially a matter of fact, except that the names mentioned are fictitious. I do not believe in telling a falsehood, under any circumstances, not even on paper; especially to reform others.

And yet it is perpetually done. We begin to educate children to falsehood from their earliest infancy. The parent, who having something in his hand, for which the child takes a fancy, puts him off by denying that there is any thing in his hand—what does he but to teach falsehood? And what is the consequence? Simply and naturally the following. The child, by and by, has something in his hand that the parent or some other individual wants, but which he chooses to retain. So he shuts his hand closely, and perhaps insists that there is nothing in it.

What can you do with him? He has your example and authority for lying. Will you punish him? Would it not be more correct for you to punish yourself? Are not you the aggressor—the law-breaker?—*Annals of Education.*

GOING TO CHURCH.—"What is the use," said the pupil of a medical friend of ours one morning to his master on their way to a place of worship, "what is the use of going so often to Church, when you only hear the same things over again?" "What is the use," replied his master, "of breakfasting, dining and supping every day, when you only eat the same things over again?" "I do not see," said the youth, "that the cases at all resemble each other. I must eat to support my life and nourish my body which otherwise would languish and die." "The cases are more parallel than you are aware," rejoined the master. "What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence, so the divine life in the other will wither and die unless our passions be regulated by the influence of grace." "How does it happen then," inquired the young man of his friend, "that all have not the same relief for religious exercise, while all have the same appetite for their bodily food?"

"There," answered the master, "you again mistake the matter. It is very true that if our bodies are in health, we desire and relish our daily bread. But when we are sick, it is widely different: we have then not only no relish for our food but even loathe it; and not infrequently desire that which is unwholesome and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is in health; and not only desires, but relishes those exercises of devotion, and cannot exist without them. But while the soul continues in sin, it is in a state of disease, and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here. For as bodily diseases, unless removed by the hand of skill, will speedily terminate our present existence, to the continuance of that spiritual disease, I mean sin, which we derive from our first parents, will issue in that spiritual and eternal death, which consists in the everlasting exclusion of the soul from the presence and favor of his Creator."

London Ev. Magazine.

GILBERT WEST AND LORD LITTLETON.—Perhaps few events tend more powerfully to impress the mind as to the overwhelming power of the evidence attending true Christianity, than the fact that many who have sat down to read the sacred volume with the view of opposing it, have been compelled by the force of conviction, cordially to embrace the truth. From many instances of this kind the following is selected as related by the Rev. T. T. Biddolph. The effect which was wrought on the mind of the celebrated Gilbert West by that particular evidence of our Lord's resurrection, which was afforded by his apostles, was very remarkable. He and his friend, Lord Littleton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Mr. West chose the resurrection of Christ, and Lord Littleton the conversion of Paul for the subject of their respective tasks of polemic and

contempt for Christianity. The result of their separate attempts was truly extraordinary. They were both converted by their efforts to overthrow the truth of Christianity. They came together, not as they expected, to exult over an imposture, exposed to ridicule, but to lament over their own folly, and to felicitate each other on their joint conviction that the Bible was the word of God. Their able inquiries have furnished two of the most valuable treatises in favor of revelation, one entitled, "Observations on the conversion of St. Paul," and the other, "Observations on the resurrection of Christ."—*Chr. Int.*

A TEAR. A tear is what? 'Tis the overflow of the cup of sensibility, the index to a heart drooping in solitude; with the base, 'tis the arms of warfare against the innocence of lovelessness, simplicity and beauty—with woman 'tis the shield of defence against the wily and insidious, her weapon of offence to the cold, the odorous and the unfeeling; with the parent, 'tis the blessing of age on the offspring of youthful vigor and affection; with the child, 'tis the supporting staff of filial piety; with friends, 'tis the token of communion of souls; to the afflicted 'tis the angel of consolation, the balm of Gilead to the wounded spirit, the dew of sympathy to the withering flowers of sorrow.

A SENSIBLE QUESTION.—"Mamma," said a child, "my Sunday School teacher tells me that this world is only a place in which God lets us live a little while, that we may prepare for a better world. But, mother, I did not see any body preparing. I see you preparing to go into the country—and aunt Eliza is preparing to come here. But I do not see any one preparing to go to heaven. If every body wants to go there, why don't they try to get ready?"

A BONE OF CONTENTION.—What is a bone of contention? Why, we think it is a creature who pretends to belong to the human species, of the masculine gender, who though he may be in the form of a man, yet has not the soul of one within him; who is blink-eyed and who is continually running from one house to another, slandering his neighbor—who flatters you before your face and curses you at your back—who scatters his poisonous effluvia in your path—who endeavors to flinch from your good name—that he may bring you down to his own level. Such an one, especially when he has started the "sixth age," which has "shifted him into the lean and slithered pantalon," is a bone of contention; and these small portions of his system which have not become ossified are as follows:—

"His heart is gall—his tongue is fire. His soul too base for generous ire."

APOTROPHE TO FRIENDSHIP.—Passion sublimed to attribute of great minds! whose flame, pure as the fire of heaven's altar, is kindled by sympathy and brightened by intimacy; redeeming spirit, which the Sovereign Being has accorded to man to do an angel's errand! O, divine Friendship! thy smile is life—thy name an epitome of all the joys of time. Thou, whose bonds are stronger than the ties of blood; thou, who, in the Sicilian friends, didst triumph over the fears of death; thou angel of the world! hear the prayer of thy faithful viceroy on life's eventful sea, should the gales of prosperity fan me and fill my sails, O, grant thy favoring presence. Give me some heart that shall melt mine reciprocally soft; lips to partake and sweeten the cup of blessing; and it will prove but an intoxicating draught of bestial pleasure. Dash it from thy lips, and grant, instead, the anchorite's simple veil, and the solitude of nature, as well as lovelessness of heart. Or, if the past is but the shadow of the future, and the storm is to lower more darkly as I approach that bourne from whence no traveller returns—from which there sets no current, and there blows no breeze toward the shores of time, still grant thy presence. Sustained by thee, I can meet, unblanching the scowl of a misjudging world nor heed the peltings of its pitiless storms. Sweetened by thee, I can find the cup of suffering to the drug; nor find bitterness, but in the thought that I should love should partake it with me. Then, all hail! thou ornament of the happy friend of the afflicted. Blessed is the heart that owns thy influence, though it beat beneath the garb of a medicant. Unhappy he who knows thee not though thousands call him Lord.—*Parthenon.*

CHEAP COSMETIC. What's a cosmetic? Why a cosmetic you must know, is a sort of preparation to put upon the face, in order to make a smooth and healthy state of the skin. In reality, clean soap suds are an excellent cosmetic, a genuine beautifier of the countenance, provided you have any beauty to begin with. But this is too common, and of course you will find some who seek preparations of a different character, from Eau de Cologne, up to the grand Imperial double and tripled perfume of Allan F. L. de la Mahomed's distilled essence of the rainbows. Now as such things are beyond the reach of us, farmers, and our daughters, and as some of us may occasionally stand in need of something of the kind to smooth our countenances, we take the liberty of giving you the following recipe of a cosmetic made from Indian meal. We know from long experience, this article is good for the inside of the face, and we dare say it will answer a good service outside, at any rate you can try it.

Put upon the fire a quart of soft water; when it boils, stir in as much fine corn meal as will make it the consistency of paste—when cooling, add a spoonful of honey and a little rose water, though these last articles are not absolutely necessary. Use this paste every time you wash your face, say twice a day at least. It will render the skin more healthy and beautiful than the most costly wash you can buy in any city in Christendom.—*N. E. Farmer.*

DISTRESS AND DESPERATION.—As the Police Office was about closing on Monday evening, a number of citizens escorted in a woman named Ellen Hollister, whose manners and airs indicated her having once been better days, who bore in her arms an infant a few months old, and on either side was attended by a son and daughter, the former six and a half and the latter five years of age. The attention of the citizens had been attracted to her and her children at the wharf, foot of Barclay street, by the exclamations of the boy, who vehemently screamed "Mother! mother! don't throw little Bubby overboard!" and those who heard it, on looking to the spot whence the cry proceeded, observed the boy clinging with all his might to the arms of his mother, who by his exertions prevented her from throwing her infant into the river!—She and her children were forthwith taken in charge by the citizens and brought to the Police Office, where she stated that she was a stranger here, without home, means or friends, except her little ones, that she and they had no place to lay their heads, and had no food during the day, save a dozen crackers between them, which she had begged at a bakery; and that it was her intention, prompted by utter despair, at the time she was prevented by her little boy, to have thrown her child into the water and thus relieved it from further want, and herself from the agony of seeing it starve. She and her children were immediately handed over to the commissioners of the almshouse who extended to them the charities of that institution, and relieved them from their distressing destitution.—*Sun.*

DISTRESSING.—We have been furnished with the particulars of the following incident said to have been derived from the father of the lad who so very singularly lost his life:

"It appears there was an Indian camp in the vicinity of Black Lake, where a number of Indians were encamped. Among the number was a lad about 12 years of age, who made a practice of hunting alone, and being so small his father was in the habit of following the report of the gun and bringing in whatever game he might have caught. Some time last week he left the lodge having left word for his father to come to him should he hear the gun. After being absent a short time the gun was heard, when his father started in pursuit. He soon came up to the lad, and found him lying in the paws of a Panther, the Panther wagging his tail, appearing much pleased with his prize. The boy told his father that he had shot at the panther and wounded him, and that he had sprung and caught him; and there was no chance of his life; he advised his father to fire and make as good a shot as possible. After hesitating what to do he fired with deadly aim at the panther, but before he died he succeeded in tearing the boy to pieces."—*Ogdensburgh Times.*

AVARICE.—In December, 1790, died in Paris, literally of want, M. Osterwald, a well known banker. This man, originally of Neuchâtel, felt the violence of the disease of avarice so strongly, that within a few days of his death, no importunities could induce him to buy a few pounds of meat, for the purpose of making a little soup for himself. "This is true," said he, "I should not dislike the soup, but I have no appetite for the meat; and what is to become of that?" At the time he refused this nourishment, for fear of being obliged to give away two or three pounds of meat, there was tied round his neck a silken bag containing eight hundred assignats of a thousand livres each. At his outset in life he drank a pint of beer which served him for supper every night at a public house much frequented, from which he carried home all the bottle corks he could secure. Of these, in the course of eight years he had collected as many as sold for twelve hundred francs, a sum that laid the foundation of his future fortune, the superstructure of which was rapidly raised by his unobscured success in stock jobbing. He died possessed of three millions of livres.

The Universal Yankee Nation.—A letter from Texas, says:

"Powder and lead are in great demand, as you may naturally suppose, and they are scarce. I assisted to take a grape shot out of the breast of one of Capt. Allen's company, which had glanced from the wall and entered his bosom, carrying his shirt to the bone; the poor fellow carried his musket and walked eighteen miles with this ball (being three ounces) in his breast. It was taken out, and he was recommended to drill a hole through it and carry it for a watch seal. 'No,' he replied with energy, 'may I be shot six times over if I do; that would be making a bauble for an idle boast; no, I'll lend the lead out at compound interest.' He did so; for he melted it down and ran it into three musket balls with which he killed three Mexicans in three successive shots. I need hardly add, that he was a Yankee from the Bay State."

Apprenticed Seamen. The correspondent of the New York Journal of Commerce, at Washington, says:

The bill reported the other day, from the Committee on Commerce, by Mr. Sulzer, and to encourage the employment of boys in the vessels of the U. States, will, if carried into effect, exert a highly important and beneficial influence upon the interests of this country, as a maritime power.

The first section of the bill provides that every registered vessel of two hundred and not exceeding two hundred and fifty tons, when bound on a voyage to any foreign port, shall have on board, as a part of the crew, not less than one boy; between two hundred and fifty and five hundred tons, two boys; and all vessels over five hundred tons, three boys.

The second section provides that the

owners or masters of vessels may take boys as apprentices, or may hire them from their parents or guardians, at such wages as may be agreed on.

The third section provides that no registered vessel of the description herein mentioned shall be permitted to clear, without exhibiting satisfactory proof of having complied with this Act.

The fourth section provides that the masters or owners of vessels, not complying with the terms of this Act, shall be fined in the sum of \$300.

It strikes me that there ought also to be a provision as to instruction in reading, writing, and navigation,—at least as far as keeping a log,—for the benefit of those boys bound as apprentices. When the vessel is in port, could not the boys be sent to school? Might not the Bethel institutions combine a system of primary education with the moral and religious which they now afford.

Captain Cantley, a Geologist, has recently discovered the remains of mammoth and other animals in a chain of hills at the southern foot of the Himalayas, and extending from the Sutlej to the Ganges.

The hills are composed of inclined beds of marl, sandstones, and conglomerates, consisting of pebbles of granite, gneiss, mica-slate, and other rocks, apparently derived from the Himalayas chain. In the district between the Jumna and the Ganges, Capt. Cantley found in the sandstone, trunks of dicotyledonous trees in great abundance, associated with portions of reptiles, and in the marl, remains of the horse, deer, bear, ox, a species of anthracotherium, the gaviel, crocodile, tortoise, fishes, and fresh water shells, while from the sandstone of the hills west of the Jumna, he obtained remains of the mastodon, elephant, rhinoceros, hippopotamus, hog, horse, ox, deer, carnivora, crocodiles, gaviels, tortoises and fishes.—*Alb. Dub. Adv.*

"Pa and Qc." The origin of the phrase, "Mind your Pa and Qc," is not generally known. In a house, where chalk-boards were formerly marked upon the wall, or behind the door of the tap room, it was customary to put those initials upon the head of every man's account to show the number of pints and quarts for which he was in arrears; and we may presume many a friendly rustic to have tapped his neighbor on the shoulder when he was indulging too freely in his potations, and to have exclaimed as he pointed to the score, "Giles, Giles, mind your Pa and Qc!"

Descriptive.—A Boston paper describing a complainant in court who had been bungled in the eyes, remarks—"His macerated visage spoke for himself. There was not a white spot as big as a fourpence on it, he looked as if he had fallen head foremost in a boiled huckleberry pudding and had permitted its contents to dry on."

A handsome fee.—It is said that the sum of twenty-five thousand dollars has been charged by Edward Livingston, for the management of the great case between the U. States and the city of N. Orleans, by which the latter gained one million of dollars.

New Spring Cider.—A lot of ten barrels of very fine cider was made, on the 1st inst., by Mr. R. F. Strickland of this town, from pomace which had frozen in the press, and remained there through the winter. A farmer in Deerfield made cider, a week or two since, from a quantity of apples which were left in the orchard and covered up with snow through the winter, and came out bright, fresh, and unfrozen in the spring.—*Franklin Mercury.*

Speculation.—A gentleman at Wheeling, Ohio, purchased, two years ago, a few acres of land on lake Erie, for twelve hundred dollars, for which he was the other day offered sixty thousand.

Novel Election Process.—A short time ago, a cottager between Thorne and Doncaster, was visited by two bailiffs, who proceeded to mark his effects; the old man recollecting that he had some property outside, went out, and immediately brought in a hive of bees, which he thrust into the house and bid them mark that. In a short time he had the gratification to see his unwelcome guests take a hasty departure, sans ceremony, through the window, covered with bees, in which state they made the best of their way to their respective homes.—*London paper.*

MIND YOUR POTS.—A Kentucky member of Congress wished to write to his wife on arriving at Washington city, that he had formed a connexion with a very agreeable "Miss," and expected to spend the winter very pleasantly. Unfortunately, and greatly to the surprise and mortification of the good lady to whom he was writing, he inadvertently dotted the e in the word "Miss."

RAILROAD SPEED AND STEAM POWER. In the February number of the *London Mechanics' Magazine* it is stated, that Mr. Ranney, "the very intelligent engineer of the New Orleans and Nashville Railroad Company," has actually contracted with Mr. Stevenson for a locomotive engine which will drag a load of 200 tons at the rate of 60 miles per hour! The road is to be built with a view to bear this unprecedented combination of velocity and weight.

A COLORED LAWYER.—M. Pady, a gentleman of color, has been recently admitted to the bar of the Royal Court of Martique, to practice as an advocate. The novelty of the thing seems to have awakened considerable curiosity in the island, and the court was thronged with spectators, anxious to witness the ceremony of his taking the accustomed oath. He was received with great kindness by his brother lawyers; and on the following day, he appeared as the counsel for several individuals, and obtained much applause for his skill and eloquence in managing his cause.—*N. Y. Jour. Com.*